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descendant from a Huguenot family. A very readable account is given of the celebration in New York, of the beauty and magnitude of the city, of the charming manner in which the delegates were entertained, of the courtesy of the press, and so on.

The representation from the different states was wide — including South Carolina, Virginia, Maine, and Delaware — showing how extensively the Huguenots are distributed over the country.

It is interesting to note that Faneuil Hall owes its existence to Pierre Faneuil, a Huguenot, and Bowdoin College was founded by Governor Bowdoine in memory of his father, a Huguenot, and Vassar college was founded by Matthew Vassar, a descendant of French refugees.

But the chief interest will be found in the addresses and characteristic documents that are printed in the volume.

Among the papers are the address of the president of the society, a paper showing that the edict was never truly observed either in its letter or in its spirit, and others on Protestant education under the edict, and the difficulties and obstacles which the edict encountered.

In the part of the volume devoted to the documents is much valuable matter pertaining to the edict and its promulgation among the Huguenot towns.

The illustrations are excellent. Among them are a view of the bridge and castle of Nantes; autograph signatures of eighteen deputies of the Reformed churches; a facsimile of the first and last two pages of the edict, and a facsimile of a decree of November 9 forbidding instruction in the humanities in the Protestant schools.

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THE AUTOBIOGRAPHY AND DIARY OF SAMUEL DAVIDSON, D.D., LL.D. Edited by his Daughter. Edinburgh: T. & T. Clark; New York: Imported by Charles Scribner's Sons, 1899. Pp. xiii + 373. $3.

THE life of Davidson has unusual interest because of his singular position among English biblical critics. This autobiography was begun in Dr. Davidson's sixty-seventh year, shortly after the death of his wife, and in fulfilment of her wishes. In the first chapter, indeed, is a tribute to her memory written the very day she died, and the anniversaries of that day are generally marked by similar memorials. To the first fifty years of his life less than thirty pages are devoted. These

record his birth in Kellswater, Ireland, and sketch his education at home, in Ballymena and Belfast. In 1832 he was licensed to preach by the Ballymena presbytery, subscribing to the Westminster Confession "with exceptions." "But my mind," he writes, "was in traditional fetters at the time." After two years of preaching he was appointed professor of biblical criticism to the students under the care of the general synod of Ulster. He published lectures on this subject in 1839. Failing to secure the professorship of Hebrew in Glasgow College, and finding his mind turning toward Congregationalism, he was in 1842 appointed professor of biblical criticism in the Lancashire Independent College at Manchester. Of his work on *Sacred Hermeneutics*, published about this time, he says: "Sufficiently orthodox, the book was well received by the public."

In 1844 Davidson visited Germany for the first time, and met Neander, Bleek, Roediger, Tholuck, and Bretschneider. In 1848 appeared the first volume of his *Introduction to the New Testament*, which secured him the degree of doctor of theology from the university of Halle. His fame and influence seemed to be rapidly extending until the publication in 1856 of his volume on the Old Testament in the new edition of Horne's *Introduction*. "This led," he says, "to our being turned out of house and home, with a name tainted and maligned." The story of the investigation which ended in his resignation, as told by Mr. Picton, one of his old students, is interesting reading. His daughter says, in the preface, that his attitude in memory of these events "was one of serene detachment, and, though he spoke plainly on that as on most other things and considered that he had been treated very unjustly, he shrank from recording the story himself." At the age of eighty-six, however, he wrote, in view of certain ecclesiastical trials in America: "A committee appointed to discover heresy will generally succeed in doing so. . . . . It is said that heresy trials are mere farces, but they are not so to him who is declared heretical; for the brand is remembered against him, meeting him at every step in all the relations of life. The proper outcome of a heresy trial is the gallows or the stake." This is proof that the iron had entered his soul. Of the process by which he changed from conservative and traditional views to those of radical criticism little or nothing is said. That the change was due to German, and especially the Tübingen, criticism is perfectly evident. But one would like to know something of the psychological progress and spiritual experiences which belonged to one of the most rapid and complete revolutions

known to theological biography. Of any internal struggle or sense of loss or fear of consequences to the church there is little or no trace. There is great confidence in the new views, and a religious faith which apparently remained steadfast and serene as it grew increasingly vague and lost its early supports. Henceforth Davidson is the solitary scholar, working on with placid patience and untiring industry, writing, revising, and publishing. One might imagine him to be a German professor stranded in England. He established a quiet home in London, in which he was tenderly cared for by his wife and daughter, recognized by scholars everywhere, "but belonging to no outward church or sect," "an eclectic and peculiar," with little personal influence or following, unchecked by the responsibilities of teaching, and unsupported by membership in a great communion and the intimacy of strong men associated in a great work. The contrast between this life and that of Hort is most striking. Davidson's solitariness is deeply pathetic. To this is doubtless due, in large measure, his wide departure at last from his early faith. But he continued to believe in a loving Father, in Jesus Christ his son, the highest, purest likeness of God in humanity, and in the Holy Ghost, the divine influence diffused through creation, dwelling in all believers, sustaining and pervading their life. "The steady contemplation of Jesus by the disciple is the instrument of renovation."

The bulk of the book is a somewhat desultory diary covering the years from 1856 to 1894. Some of the notes on his biblical studies are tedious and inconsequential. But the comments upon men and things, and especially upon the biblical and religious events of his long life, are those of an extraordinary man, a learned and conscientious scholar, an idealist, and a lover of peace, of truth, of God, and of his fellow-men. It is easy to imagine him as far happier and more influential as a professor in a German university; or saved from extreme negative views by responsible position in the Anglican church. He would in either case have been a more potent factor in the religious world and less exclusively a mere man of books. Yet in either case we should have lost the shining example of this brave and solitary scholar whose spirit excommunication could not embitter and whose religious faith, passing through many transformations, survived them all.

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